2: Kahn D-5 (1922-1930) 1931
SR8 Bush Negroes SR8

538 The Djukas possess, in common with many other primitive tribes, a number of trickster stories. They are called *anansi-stories,* and are usually concerned with the adventures of a clever spider, who outwits all the other animals. They resemble closely the Br'er Rabbit tales of the Negro of the [171] southern United States. These are West African themes, and can be found not only in the Carolinas and in Surinam, but scattered also throughout the West Indies. In the middle of the last century a collection of these stories was made among the Town Negroes of Paramaribo.

173 As most primitives possess no writing materials or technique, their knowledge is necessarily passed on by word of mouth, which imposes a severe limitation upon its possible extent. History, for the Djukas, starts with the rebellion, and of what came before they know little and care less. If they have stories of the Creation, we did not hear them. One approach to written language is in the Aucaner nation, where ● 212 a few rudimentary symbols are carved on paddles or other implements, a form of symbol-writing (see Appendix B). [431] The implement is given to someone as a token of affection, the symbols constituting a greeting. Some of them may be seen in the illustrations of small paddles and pot-stirrers.

202 For communicating over a long distance, the Djukas use [177] a system of drum telegraphy. This they have brought over from their West African homeland. At the town of Biodoti the news of our expedition was sent upriver by being drummed out on a tomtom. Squatting over the reverberating *apenti,* the Djuka buck rapped out the peculiar rhythm that

2:Kahn D-5 (1922-1930) 1931
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Aucaner
Boni

A peculiarity of Aucaner wood carvings is the system of
532 sign language imprinted thereon. If some of the pieces are
212 examined closely, it will be seen that they have odd symbols apparently placed at random, not conforming to the general pattern of the piece. These marks represent personal messages from the giver to the recipient, special indications or signs of affection, comparable to the marks at the ends of Victorian *billets doux*, indicating the place to kiss. Conventionalized letters are known as *schriefie*, a Bush Negro word that means "writing." Animal, bird, and human figure motifs are more common among the Boni and Aucaner tribes.

322 Besides the practical implements in everyday use there are
532 a number of trick pieces apparently made for no other purpose than to show the virtuosity of the artist. Thus there are pieces where a loose bauble is placed in a cup from which it cannot be forced. Some of the stools have tiny doors which
[353] open, and some of them are folding stools which close up like camp stools, yet are made from one piece of wood. There are stirring paddles with loose rings around the handles, carved from the same piece of wood and undetachable. Some have chains of wood attached, with separate links, all from one piece of wood. The Bush Negroes are also fond of mak-
[293] ing bush-knives in wood, or ornamental swords to be worn on ceremonial occasions. Small knives ordinarily seen in metal are also carved out of wood.

There are two general types of decoration, with one or two subsidiary devices. The commonest consists of pierced ornamental work, made from a single piece of wood. Except

2: Kahn D-5 (1922-1930) 1931
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Appendix A

PHONOGRAMS OF THE AUCANER BUSH NEGROES

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These phonograms were collected for me by Mr. G. deBies, Dutch Government agent at Albina. They were set down by a Bush Negro named Aflakka, with the aid of an attendant Krutu or assembly. So far as is known, they are in use only among the Aucaners, and their use is limited to the older members, who employ them for purposes of sending messages over long distances. These characters are extremely difficult to collect, and Mr. deBies is to be congratulated on his efforts in this regard. The characters were redrawn for the purpose of publication by Ruth K. Kahn.

2: Kahn D-5 (1922-1930) 1931
SR8 Bush Negroes SR8
Aucaner

Masa Ka N Se N gie
MISTER KAHN SEND GIVE
mie wa tu o lo bo lo
ME ONE TWO OLD SHIRTS
Masa de B ies Ah beh na
MISTER DE BIES AL BIN A
te yu Sa bie da yu ta kie
DO YOU UNDERSTAND THAT YOU TALK
djou Ka wintie Masa ga doe
DJUKA MAGIC MISTER GOD

2: Kahn D-5 (1922-1930) 1931

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Aucaner

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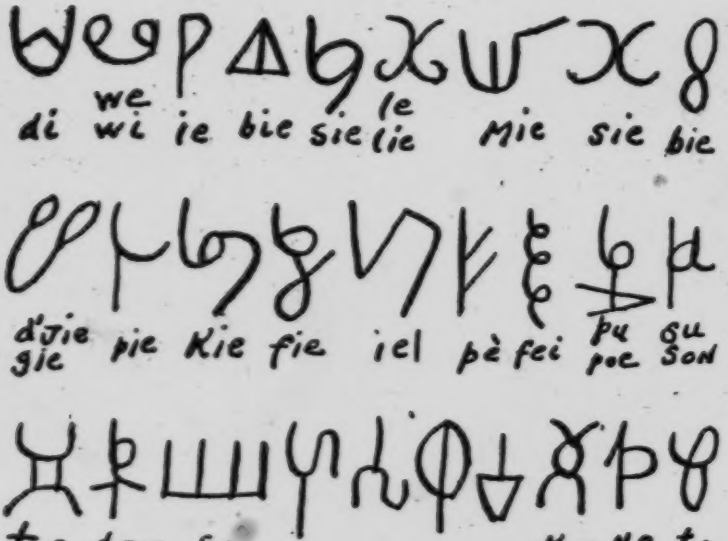
we
le
di wi ie bie sie lie Mie sie bie
d'jie
gie pie Kie fie iel pè fei pu gu
poe SoN
toe djou fo KONG go bo po Koe NO to
te dJo fu bou oe
lo Mo NIM cha da fa la ca
Ja ah NJa WAN e
NJU wa Na pa ya eNG Ke
Je Ne beh gé bé period